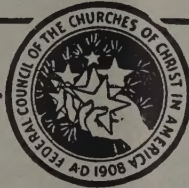


Federal Council BULLETIN

Vol. XXIII, No. 8



October, 1940



© Braun & Co., New York

What Then Shall I Do With Jesus?

This picture of Christ before Pilate is being used in connection with the National Christian Mission, which was launched in Kansas City at the beginning of October and will have a nation-wide itinerary.

A JOURNAL OF INTERCHURCH COÖPERATION

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

WORLD'S SUNDAY SCHOOL ASSOCIATION, NORTH AMERICAN ADMINISTRATIVE COMMITTEE
New York, N. Y.....October 9, 1940

PROTESTANT EPISCOPAL CHURCH, GENERAL CONVENTION
Kansas City, Mo.....October 9, 1940

UNITED LUTHERAN CHURCH, BIENNIAL CONVENTION
Omaha, Nebr.....October 9-16, 1940

AMERICAN LUTHERAN CHURCH, BIENNIAL CONVENTION
Detroit, Mich.....October 11-17, 1940

AMERICAN SECTIONS OF UNIVERSAL CHRISTIAN COUNCIL
AND OF WORLD CONFERENCE ON FAITH AND ORDER
New York, N. Y.....October 24, 1940

HOME MISSIONS COUNCIL, ANNUAL MEETING
Atlantic City, N. J.....December 8-12, 1940

COUNCIL OF WOMEN FOR HOME MISSIONS, ANNUAL MEETING
Atlantic City, N. J.....December 8-12, 1940

FEDERAL COUNCIL OF CHURCHES, BIENNIAL MEETING
Atlantic City, N. J.....December 10-13, 1940

INTERDENOMINATIONAL COUNCIL ON MEN'S WORK
Chicago, Ill.....February 8, 9, 1941

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
Chicago, Ill.....February 10-15, 1941

INTERNATIONAL CONVENTION, DISCIPLES OF CHRIST
St. Louis, Mo.....May 1-7, 1941

GENERAL ASSEMBLY, PRESBYTERIAN CHURCH U.S.A.
St. Louis, Mo.....May 22, 1941

GENERAL ASSEMBLY, PRESBYTERIAN CHURCH U. S.
Montreat, N. C.....May 22, 1941

GENERAL SYNOD, REFORMED CHURCH IN AMERICA
Holland, Mich.....June 5, 1941

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FEDERAL COUNCIL BULLETIN

A Journal of Interchurch Coöperation

Issued by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-TWO NATIONAL COMMUNIONS

National Baptist Convention
Northern Baptist Convention
Congregational and Christian Churches
Disciples of Christ
Evangelical Church
Evangelical and Reformed Church
Friends
The Methodist Church
African M. E. Church

African M. E. Zion Church
Colored M. E. Church in America
Moravian Church
Presbyterian Church in U.S.A.
National Council of the Protestant
Episcopal Church
(Cooperating Agency)
Reformed Church in America

Reformed Episcopal Church
Seventh Day Baptist Churches
Syrian Antiochian Orthodox Church of
North America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
United Presbyterian Church

Vol. XXIII, No. 8

OCTOBER, 1940

THE EDITORIAL OUTLOOK

*Prayer for an Highway**

Still Thou *art*, Lord. Still Thou *art*!

Hear men's travail-pleas.

Now as in the long ago

Strengthen feeble knees.

Make the Highway to be called

Way of Holiness—

Which no beast and naught unclean

Will presume to press.

Make the desert bloom again;

Turn parched ground to pools

Where the reed and rush can spring,

And where men though fools

Cannot err. Rekindle faith,

Make new hope to shine.

Say to all thy stricken lands:

Vengeance still is Mine!

—Bertha Gerneaux Woods

*Isaiah, 35th chapter.

The Churches and the Conscription Program

Now that peacetime conscription has become national policy by law, the churches are confronted with new responsibilities. They are concerned with the spiritual welfare of the hun-

dreds of thousands—eventually millions, perhaps—of young men who are about to be drawn away from their homes, their accustomed ways of life, and from the associations of their home churches.

Most of these men will be going into camps for military training. A small number will be religious conscientious objectors. The churches are determined that both groups, guided by conscience into different courses of action, shall be held within the fellowship of the Church during these difficult days ahead and shall have the privilege of a Christian ministry.

Special committees representing the interest of the churches in these two groups have been in consultation with responsible leaders in the government. The General Committee on Army and Navy Chaplains has been making plans to keep in close touch with the chaplains in the camps. The Committee on the Conscientious Objector, appointed last Spring by the Federal Council, has been in conference with government officials regarding the status, rights and duties of the conscientious objector under the new law. (Statements concerning the work of these committees appear elsewhere in this issue of the BULLETIN.)

For the men in military service a chaplaincy service is provided, under government administration and with government funds. The rela-

tion of the churches to this work has been a matter of prolonged and careful study and conference. Plans are being made to establish a closer fellowship between the chaplains and the churches. The service is provided and the pattern and standard of work fairly definitely established.

For the conscientious objectors there is no similar provision. Policies and procedures are still largely to be determined. The churches may be called upon to take a wider responsibility for them. In fulfilling this responsibility they are concerned not only with the welfare of the men involved, but at the same time with safeguarding the status of religion in a nation which since its foundation has been committed to the principle of religious freedom.

Science, Philosophy and Faith

The group of scientists, philosophers, and theologians, some of them notables in their respective fields, who met at the Jewish Theological Seminary in New York September 9-11, gave serious students of contemporary life something to think about for a long time to come. The conference concerned itself with the relation between philosophy, science, and religion, and the contributions these disciplines have to make to the attainment of a democratic way of life. It was a co-operative, interfaith project in the quest of values in an age that is marked by collapse of sanctions and confusion of standards. A search was initiated, which it is proposed to continue in subsequent conferences, for common assumptions and a "universe of discourse" that will bring philosophy, science, and religion into more fruitful relationship.

It is probably many years since a group of scientists listened—perhaps a bit impatiently at times—to such profound theological discussions. And perhaps no such meeting of minds in our time has been characterized by so forthright a statement of the priority of religious convictions as came from scientists and philosophers on this occasion. Much of the paper presented by the noted sociologist, Professor Sorokin, might have been written by a Thomist theologian. Another eminent sociologist, Professor MacIver, while he

contended strongly for scientific objectivity, made clear his adhesion to ethical ultimates as a framework for scientific inquiry. Even Mr. Einstein, who was not present but who submitted a paper, defended the independence of the religious sphere. The religious person, he said, "is devout in the sense that he has no doubt of the significance and loftiness of those super-personal objects and goals which neither require nor are capable of rational foundation."

Running through the papers and discussions was a sense of the gravity of the situation in which contemporary culture finds itself. Modern literature reflects it, as Mr. Van Wyck Brooks pointed out, in that despite the brilliance of many of our writers, one reads in vain for an authentic, articulate expression of any deep conviction in the modern soul. Many of the conferees were impressed by the contrast between this secularist age with its uncertainties and its divided loyalties, and the medieval world held together by an inclusive value system under recognized spiritual sanctions. The conference was challenged to consider the bearing upon this situation of our system of education, which is conspicuously lacking in religious orientation.

All this is heartening, because awareness of cultural weakness is the prime requisite to cultural rebuilding. The crisis of democracy is first of all spiritual and only secondarily political. The sciences, to be sure, as was ably shown at the conference, contribute much to the democratizing process, but that contribution depends ultimately on the convictions men hold as to the meaning of their life. Discovery of facts is of little value—and is often dangerous—without insight into values. Mastery of the physical world is perilous without the discipline of the human spirit. The project initiated by the Jewish Theological Seminary deserves to continue, as it has begun, with active and enthusiastic support by Catholic, Jewish, and Protestant thinkers.

It will be a sign of unworthy smugness, however, on the part of religious leaders, if they assume that their role in collaborating with men of science and philosophy is one of indoctrination. Theologians have much to learn from the open-mindedness of the true scientist and from the

comprehensiveness of the philosopher's outlook. Incidentally, the spectacle of a group of scholars working together in spite of intellectual, religious, and racial cleavages should be a stimulus to Protestants to overcome some of their less consequential differences.

The Philosophy of the Federal Council

The basic consideration underlying the organization of the Federal Council of the Churches of Christ in America is that there is a real unity within the churches. This unity already exists. It is not something which has to be created; it has only to be recognized and expressed. It arises from the fact that the Christian churches have a single source of their life in Jesus Christ as their one fountainhead. The unity of the Church is not a fabricated structure,—not something effected by fitting separate pieces together, like the beams and rafters of a lifeless building. As in a family, so also in the Church, there is an original solidarity which remains even when its members are cut off from their normal relations with each other. However divided it may become as the result of historical circumstances, there is a unity which is part and parcel of its spiritual genius. This is recognized in the Constitution of the Council, which declares that it is created “to manifest more fully the essential oneness of the churches in Jesus Christ as their Divine Lord and Savior.”

This underlying spiritual unity, however, is not effectively expressed in any system of isolated or competing denominations. If there really is a oneness of spirit, there must be some body through which that oneness becomes obvious to the world. The different parts must have a fellowship which is consonant with their belonging to one family of Christ. Some kind of outward unity is also necessary in order that those outside the churches may readily discern the unity of a common life. This is apparently the reason for the last recorded prayer of our Lord: “that they may be one . . . that the world may believe.”

What form outward unity should take is a matter of differing opinion among Christians. Some hold that there should be a single organic

structure in which all are members of one visible Church. Others hold that it is sufficient to have diverse organizations, provided all are animated by one purpose. Whichever view is taken as to the ultimate type of structure, there is agreement that there must be at least a persuasive common witness to Christ and an effective co-operation in His service. *It is on this measure of agreement that the Federal Council is founded.* As its Constitution states, the Council is to “promote the spirit of fellowship and coöperation” and to provide for the “prosecution of work that can be better done in union than in separation.” The Council rests upon the assumption that even within the framework of our inherited denominational system it is possible, through mutual appreciation and systematic working together, to secure a far greater measure of unity than has hitherto prevailed, and to secure it without any loss of our cherished freedom.

The Council has sometimes been interpreted as concerned only with the “practical” tasks of the churches and as having no interest in their theology or doctrines. This is a mistaken conception. The slogan that “doctrine divides but service unites,”—which has occasionally been put forward as an argument for the Council,—is a dangerous half-truth. The truth is that the distinctive service of the Church springs from its great theological convictions. Moreover, in those fundamental beliefs the churches are not seriously divided. In peripheral matters they are divided,—in forms of organization, methods of worship and detailed interpretation of the sacraments,—but in the central convictions that make a vital difference to a sinful and despairing world they are one. The churches of the main stream of Christian history are one in the great affirmations of the Bible about the sovereign love of God, the saving work of Christ and the abiding presence of the Holy Spirit. It is upon a common evangelical faith that the Federal Council bases its program of coöperation.

In principle, the coöperation which the Federal Council seeks covers the whole range of the life and activity of the churches. Every church

is an institution of (1) Christian worship, (2) Christian evangelism, (3) Christian teaching and (4) Christian service. The Council is therefore normally concerned with all of these activities. If it emphasizes coöperation in one area more than another at certain times, this may be due (a) to the greater opportunity for usefulness there, (b) to a needed emphasis in some relatively neglected field, (c) to the fact that in other fields coöperation is provided through other agencies.

The true conception of the Council is that it is the churches themselves joining in a common fellowship, in a common witness and in common tasks. It is therefore organized on a strictly representative basis. Both the Council and its Executive Committee consist exclusively of members designated by the coöperating denominations. The Council is interdenominational in the official sense, not merely undenominational. It is neither a free-lance organization nor a super-church. Its highest honor is to be the servant of the churches that called it into being and to enable them to be and to do what they could not be and do if they existed in isolation from one another.

A difficult problem arises in maintaining the right relation between democratic representativeness on the one hand and prophetic leadership on the other. It has sometimes been argued that the Council, as a representative body, should confine its coöperative efforts to activities which have already become well established in the various churches. But to adopt this principle would often mean closing the door to services of which the churches stand in the greatest need. If the Council is to serve the churches in the largest way it must be their agent in exploring new fields in which the collective wisdom and experience of leaders in the various communions are required. The program of the Council, while democratically determined through the give-and-take of discussion among responsible representatives, must never be allowed to settle down into the ruts of routine. One of the greatest values of the Council lies in its being an instrument through which pioneering can be carried on.

One of the fields in which exploration is especially needed today is the structure and organization of the Church itself. Discerning leaders in all churches are feeling that a system of separated denominations functionally and administratively isolated from each other, is as inadequate for the future as absolutely sovereign states now are in the political realm. *The problem is how to secure the values of unity without losing the values of freedom and diversity.* No one today is wise enough to be dogmatic about the solution, but the need for open-minded study is apparent. For such a study the Federal Council, by reason of its experience in fostering coöperation and understanding among the churches, is well fitted. It is no proper function of the Council to champion any scheme of union; it is a part of its normal responsibility to study the problem objectively and patiently and to make the results of the study available to the churches for their own action.

In any case the only fruitful pathway to any larger unity lies through the field of increasing acquaintance, understanding, fellowship and co-operation. These processes can gain strength only as they move forward not merely among national agencies but among local congregations everywhere. For this reason it is a strategic task of the Federal Council today to assist local churches in all communities and in state-wide areas to develop their own instruments of co-operative fellowship and action.

Armistice Sunday, November 10

Many churches will observe November 10 as Armistice Sunday. Prayers for world justice and peace will be offered. Sermons will be preached setting forth the responsibility of the churches in a world of crisis. Consideration will be given to the human needs arising out of wars in Europe and the Far East, and the duty of Christians in meeting these needs.

The Federal Council's Department of International Justice and Goodwill recommends that on Armistice Sunday churches use *A Form of Prayer*, prepared under the direction of the World Council of Churches. This form of prayer has been used by Christians in many lands in peace time and in war time. Copies may be secured by writing to Walter W. Van Kirk, 297 Fourth Avenue, New York. The price is 5c a copy; \$1 per hundred.

What the Churches Are Doing About Relief Needs Abroad

WEEK by week increasingly urgent pleas for help come for those in distress as a result of the wars in Asia and Europe. Widespread floods in part of China and continued bombings and destruction accentuate the need of at least fifty million people for help. Many Christian refugees are awaiting help to come to this country from Europe. To help meet the costs for those already here and those to come the Committee seeks \$450,000. The American Friends' Service Committee could use seventy thousand dollars a month with its present staff among nursing and expectant mothers and children in unoccupied France. The International Missionary Council reports that \$1,500,000 will be necessary to care for the missionaries and missions of European churches cut off from all home support. The normal peacetime budget for this work was over six million dollars. The Y.M.C.A. is concentrating on work for prisoners of war. It is not running canteens but trying to supply leadership for religious and study programs to occupy the minds of men in these camps. It needs \$100,000 for the next two months. The Y.W.C.A. is trying to rebuild morale and supply emergency needs for homeless women and girls in Europe, for which it needs \$100,000. The service for the Christian churches in Europe is urgent if we are to enable them to keep alive for the period of reconstruction when they may serve their own lands with the gospel message. The American Bible Society has set a goal of \$150,000 to help provide the Scriptures for the emergency demand. Many of the chaplains and ministers caught in prison camps did not have Bibles with which to carry on.

As against this birdseye view of the needs which appeal to Christians as a peculiarly Christian responsibility, what is the response of the churches of the United States? During the spring, several of the denominational national assemblies or conventions set up relief committees to carry the appeal to their groups. This denominational approach has been encouraged because each denomination thus uses its organizational channels for raising the funds without large overhead. The Committee on Foreign Relief Appeals in the Churches stands ready to help other denominations not yet organized to get into action. The following summary gives something of the picture.

The Northern Baptists are launching on October 6, World Communion Sunday, their effort for half a million dollars to be devoted to four of the agencies approved by the Committee on Foreign Relief Appeals and to British Baptist missions.

The Southern Baptists are engaged in raising \$200,000 for the aid of British Baptist missions.

The Evangelical and Reformed Churches are seeking \$100,000 for five of the agencies approved.

The Church of the Brethren is using its own agents in China and England, and the Friends' Service Committee in France. Its program calls for \$3,000 per month. It is encouraging local churches to report on the fourth Sunday of each month the responses received locally.

The Congregational and Christian Churches provided in August for a Committee which, when fully organized, expects to launch on November 11 an appeal for some of the approved purposes.

The Friends are conducting a widespread appeal. There is no goal set but all the funds secured can be used.

The National Lutheran Council has focused the attention of all Lutherans on the needs of Lutheran missions in all parts of the world. Last year they secured \$250,000 for this purpose, and this year they have started out to secure at least \$500,000.

The Methodist Church expects to put on a drive between October 15 and December 1 and is supplying its local pastors with materials for this purpose. It will support the seven approved church agencies and Methodist representatives in the field.

The Mennonite Churches are seeking \$10,000 a month which is being distributed by their own agents in England, France, and Germany.

The Reformed Church in America through a special committee has inaugurated a continuous appeal for five of the listed objects.

The Presbyterian Board of Foreign Missions has been authorized to seek \$125,000 for projects related to emergency expenditures in its own work and for stranded missions. A denominational committee is being established to promote a more general appeal.

The Evangelical Mission Board has been authorized to collect and distribute funds. The Presbyterian Church in the U. S. has also authorized its Foreign Mission Committee to act in this capacity.

The Disciples of Christ have sent out an appeal to their churches to contribute to certain of the needs presented by the Committee on Foreign Relief Appeals in the Churches.

The Unitarians and the Church of Christ, Scientist, are also appealing for funds but making distribution through their own channels.

At the moment information regarding other denominations is lacking. It is anticipated that the Protestant Episcopal Church will take some suitable action at its Triennial Convention in October.

The urgency of the need and the prospect of its con-

tinuance should lead us to coördinate our efforts as churches to the utmost in order that the greatest possible amount of relief may be provided in the name of Christ. For this service the Committee already established by the Federal Council and the Foreign Missions Conference, known as the Committee on Foreign Relief Appeals in

the Churches, stands ready. The spiritual perception of the American churches will recognize this emergency situation as of first-rate importance and we are convinced that we shall not be found lacking. The needs are sure to increase. Our planning must keep abreast of the demands.

LESLIE BATES MOSS.

The Churches and the Military Camps

THE adoption of the policy of conscription for military training under the government presents to the churches a new responsibility for a religious ministry to the young men who will soon be leaving their homes for the camps. Whatever differences of view there may have been over the nature of the chaplaincy, it is clear that the only practical way in which the churches can now follow with their ministry the men who enter military life is through the chaplains. In order to establish a closer connection with the chaplains of its own faith the Roman Catholic Church early this year designated one of its bishops to give full-time service to counselling with the chaplains in its behalf. At a meeting of the General Committee on Army and Navy Chaplains held on September 10, representatives of the Protestant bodies voted to proceed promptly to appoint a new official who shall serve as a *liaison* between the churches and the Protestant chaplains. His primary purpose will be to help them in their religious work and keep them, in their new environment, as closely related to the Church as is possible.

Efforts are now being directed to find the man who is best qualified for this service and to secure the necessary funds. It is expected that an announcement of the new official will shortly be made.

Under the announced rulings of the War Department no civilian agencies will serve in the new camps. The Y.M.C.A. and similar organizations may function in behalf of the men in the adjacent communities.

The projected increase of the Army to 1,200,000 men will require the services of 1,000 chaplains. There are now serving in the regular Army 137 chaplains. Thirty-three are Roman Catholics; the others belong to the various Protestant bodies. Approximately 100 Reserve Corps chaplains have recently been called up for a year's active service and more will be called later.

A large proportion of the chaplains now in the Reserve Corps and in the National Guard will not be able to serve because of their age or their inability to pass the stringent physical examination. It is expected that there will be openings for at least 400 trained ministers in addition to those now holding commissions as chaplains. At present, however, in accordance with a policy laid down by the Army, appointments to active service are being made exclusively from the Reserve Corps, and are not on a

permanent basis but are for an extended period of service.

The demand for chaplains in the Navy is not so great as in the Army. However, there is need for approximately sixty more chaplains in the Naval Reserve and a small number in the Navy itself.

To be eligible for original appointment as chaplain a candidate must be, at the time of the preliminary examination, between the ages of 23 and 34 years. He must be regularly ordained, duly accredited by and in good standing with some religious denomination or organization which holds an apportionment of chaplain appointments in accordance with the needs of the service. He must be a graduate of both four-year college and three-year seminary courses and be actively engaged in the ministry as a principal occupation in life and have had at least three years' experience therein.

A minister who is commissioned in the Officers' Reserve Corps must be between the ages of 24 and 42 years, and must possess college and seminary degrees or their equivalents.

Applications for appointments should be made to the General Committee on Army and Navy Chaplains, Woodward Building, Washington, D.C.

The Churches and Conscientious Objector

Prior to the enactment of the conscription legislation a carefully prepared document setting forth the policy of the churches in matters bearing upon the conscientious objector was presented to the Chairmen of the Senate and House Committees on Military Affairs by Dr. Walter W. Van Kirk of the Federal Council's staff. (A more detailed report of such activities appeared in the September issue of the BULLETIN.) Officers of the Council have counselled with spokesmen of the War Department and the Department of Justice. There is now in preparation a document containing the provisions of the Act with regard to the conscientious objector, regulations prescribing procedures, and an interpretation of such matters, for the guidance of those who desire to know fully the rights of conscientious objectors under the law.

Copies of this document may be secured from the Department of International Justice and Goodwill at five cents per single copy or \$1.00 per 100 copies.

The Executive Committee of the Federal Council at its meeting on September 20 authorized the Committee

on the Conscientious Objector to designate one of its own number or a member of the Council's staff to provide for constant consultation with government officials on these matters. It was also voted to support, in principle, the

creation by the religious forces of a joint office in Washington through which matters pertaining to the conscientious objector may be cleared and contacts established with the appropriate agencies of the Government.

Church Women Help Refugees

AS the year's work begins we face again the problem of the refugee—grown more acute now that it includes children sent away from home and family. How can church women be most helpful in whatever place they live—city, town, or rural hamlet? Where do their strength and ability lie?

During the past year national denominational, and interdenominational groups have been active. The Council of Women for Home Missions has concentrated on scholarships, making known the needs and raising money for students. The Women's Coöperating Commission of the Federal Council has helped the American Committee for Christian Refugees in resettlement and hospitality. We find members of the National Council of Church Women on local refugee committees, often in major capacities. The Lutheran and Episcopal Churches have active committees.

In New York City the Women's Division of the Federation of Churches is providing hospitality which has assumed large proportions and involves several distinct pieces of work.

We are, however, concerned at the slowness of our churches to assume responsibility for these Christian refugees; women in the churches can get behind this task as they do behind the foreign and home missions and other projects. They can do this as individuals with an individual influence.

Something more vital would surely happen if all the women of our churches would do three things:

Educate the church and community as to what the whole Christian refugee problem is.

Coöperate in every intelligent way with the existing local Christian Refugee Committee.

If there is no committee, prod the churches to organize one.

These are the things women can do, and do well—they are practical and possible and need no new machinery. They mean working along already existing lines. Under these existing plans are specific tasks of hospitality, housing, affidavits, transportation, and so forth. All these are a part of what must be done, but *public opinion* and *church indifference* are factors which each individual woman can recognize and work to change. If this is done, the work is more than half accomplished.

In February the Council of Women for Home Missions sent out the following release, which is as pertinent now as it was then:

"What can we do? What must we do?"

"We can publicize answers to unfair propaganda disseminated against refugees.

"We can develop a more Christian attitude toward the Jewish people—remembering at the same time that many of the refugees are Christians.

"We can try to be friendly to a group told 'You are outcast. You have no legal rights. Your blood is responsible.'

"We can invite refugees to be guests at luncheons or meetings where they can learn to know and understand us and our ways.

"We can offer friendship, counsel, and above all try to be understanding.

"We can cultivate ardent charity and a spirit of Christian fellowship toward these unfortunates of today.

"Let us do something."

ANNA E. CALDWELL.

Important Films for Church Use

Convinced that "in these troubled times when no man knows what sacrifices he must make for his convictions we may well look to the example set by St. Paul and take courage," the Harmon Foundation has just released in leaflet form an outline for a series of worship services entitled "Fourteen Sundays with St. Paul." Prepared in the Division of Visual Experiment of the Foundation, the outline uses five sound motion pictures and nine sermons to portray the life of the first great Christian missionary and the concurrent rise of the early Christian Church; and contains scriptural references and sermon topics. Each of the films used dramatizes an episode in an important period in St. Paul's life, with dialogue from the Book of Acts and from St. Paul's Epistles. The leaflet outlining the fourteen study programs also includes illustrated summaries of the St. Paul films and other religious sound films and is available upon request from the Harmon Foundation.

"The Kindled Flame," a highly significant and dramatic picture of the early Christian community under the persecution of the Roman Empire, will be ready for distribution about October 1. The militaristic pagan State ordered all persons to burn incense as sacrifice at the altar of the State. When Christians refused to comply they suffered martyrdom, but their cause grew and effectively challenged the Empire. The situation is strikingly contemporary in principle. Walter W. Van Kirk and Roswell P. Barnes recommend it highly. The film is 16 millimeters; three reels; with sound track; 35 minutes' running time; rental \$9.00 plus transportation costs both ways; available from the Harmon Foundation, 140 Nassau Street, New York.

Religious Education Focusing on the Home

THE refocusing of attention upon the home is an outstanding new development in religious education. Instead of thinking of religious training as being carried on mainly in churches and Sunday schools, supplemented by vacation or week-day schools of religion, we are now realizing that the home is paramount in religious influence and that parents have an unparalleled opportunity to mould life for good or ill. Therefore, instead of merely asking families to coöperate with the program of the Church, forward-looking leaders in religious education are now asking church schools to inspire and in a measure to guide the vital day-by-day processes in growth which take place in the normal setting of family life.

In this new point of view the three interdenominational organizations having to do with family life are coöperating, namely, the Committee on the Christian Family of the International Council of Religious Education, the Committee on Christian Family Life of the National Council of Church Women and the Committee on Marriage and the Home of the Federal Council of Churches. The latter was first in the field and is the only one which has had a full-time secretary promoting this work.

Some of the major denominations are making family life a special emphasis. Let us notice items from the programs of three of these.

The Board of Christian Education of the Presbyterian Church in the U.S.A. was not only influential and helpful in the establishment of the Committee on Marriage and the Home but its reports reflect the closest coöperation between its work and that of the Federal Council in this field. The first in the list of major objectives of this Board is "To lead the church in enriching and making Christian the life of the home." It has distributed 100,000 copies of the leaflet, "Can My Home Be Christian?" The Board is trying to arouse pastors to their opportunity in premarital counseling and in an educational program in this field; to aid homemakers in making their homes Christian; and to help the church in all its plans for parent education. Significant of the serious and far-reaching character of the program is the action at the 152nd General Assembly in Rochester on May 28, 1940:

"That the General Assembly request the Board of Christian Education to study the possibility of issuing material to be used by parents in the instruction of children on such subjects as the basic elements of Christianity, the Bible, the Church, and Christian conduct, and to report to the next General Assembly.

"That the General Assembly urge upon every Presbyterian theological seminary the crucial importance of making available to its students definite instruction and guidance which will prepare them for counseling in the area of Christian marriage and Christian family life.

"That the General Assembly direct the Board of Christian Education to call the attention of ministers to their responsibility

for providing proper instruction as to the nature and meaning of Christian marriage."

The Committee on the American Home of the Northern Baptist Convention worked for a year in preparation for a special emphasis on family life in that denomination in 1940-41. A feature of its program is a study course prepared by Dr. Sidney Waterbury Powell entitled "Christ at the Hearth," which is being used widely. This denomination is using a new promotional pamphlet entitled "Home and Church Working Together." Specific suggestions for use month-by-month were incorporated in the denominational program for the coming year. These include such practical points as church family night and other forms of coöperation between family and church, special sharing at Thanksgiving time, regular and special family worship, family inventory at the New Year, family-at-home night, the family counsel method, family coöperation in civic movements, friendships with families of other nationalities and races, and home dedication, to mention but a few. In this denomination there has been also the closest tie-up with the program of the Committee on Marriage and the Home of the Federal Council.

The reunited Methodist Church at its first General Conference, May 1, 1940, taking a strong stand as to permanency, emotional security and religious atmosphere in the home, recommended that regular courses of instruction be given in each church to help youth in preparation for marriage and to aid married people as to homemaking, life adjustment, and child-training. It also stated that premarital and post-marital counseling by trained pastors, supplemented by adequate literature, has saved many a home from disaster. Medical examinations and a period of days between application for a license and the granting of it were advised. To improve, protect, and perpetuate the home the Conference pledged its hearty coöperation with every like-minded group.¹

In the denominational program under the Board of Education there is an emphasis on home religion, home visitation, home devotions, and church and Church School attendance by the whole family. The home is emphasized in Church School materials, in articles in church publications and in recommended reading. Much use is made of visual material. Stereopticon lectures on the home are sent out and a set of posters on family life represents beautiful art work. These can be had either in bulletin board size or in miniature. The Board of Education coöperates with the Federal Council and the International Council of Religious Education and puts out a "List of Resources for Christian Family Life."

Such religious education for the home and through the

¹ The full text of these pronouncements is in the *Christian Advocate* of June 20, 1940.

home aims not merely to stem the rising tide of divorce but even more to give rich quality and growing power to family life everywhere and to recognize that the family

exists not only for its own happiness but for its indispensable contribution to the Church and to the world.

L. FOSTER WOOD.

Reformation Day, October 31, 1940

(Celebrated on either the preceding or subsequent Sunday)

"A mighty fortress is our God," wrote Martin Luther in 1529, twelve years after he had nailed up his immortal ninety-five theses challenging the ecclesiastical authorities of his day. The posting of the theses on the chapel doors at Wittenberg focused the eyes of the world on the gathering forces of the Reformation; the great hymn gave to thousands courage to set their feet into new spiritual roadways and helped them to endure in the day of persecution.

"And though this world, with devils filled,

Should threaten to undo us;

We will not fear, for God hath willed

His truth to triumph through us. . ."

Today the "Wall of the Reformation," the "mighty bulwark" of European Protestantism, is badly shaken. Great breaches have been torn and cornerstones as well as cornices have toppled. The Christian Church as a whole is engaged in a desperate struggle for survival. The extent to which its European branches will survive may well depend on the hope and courage which they will be able to draw from sister-churches in other continents.

Reformation Sunday will be observed by many churches this year, and never with more profound realization of the meaning of the day for the present age. We have been asked to remember by prayer and practical aid the churches and Christians of Europe in sore distress. Reformation Sunday is an appropriate date for a special service of intercession on behalf of our European brethren whose faith is so largely a heritage of the Reformation era. It may be used with similar appropriateness to release the forces of fellowship and brotherly love in terms of generous giving on behalf of those whom it is still possible to reach as the war area spreads out and the field for aid narrows down. Naturally, funds should not be sent where there is obvious danger of their confiscation; but on the other hand we should, as Christians, be willing to take a reasonable risk for the sake of our fellow-Christians, lest we become guilty of callously "passing by on the other side."

Information concerning a practicable relief program, and folders for general distribution may be had from the Committee on Foreign Relief Appeals in the Churches, 297 Fourth Avenue, New York.

Notes on the Ecumenical Movement

THE recent action of the Japanese Government with respect to the faith, polity, organization, leadership, and support of the Churches creates serious complications for ecumenical relations and heralds a time of utmost testing for those in Japan who put God first and declare a loyalty which transcends the nation and embraces the whole "household of faith."

Threats of the first magnitude confront the churches of Europe, as every day makes more clear; yet the worldwide fellowship of Christians remains a reality, and its instrumental organizations continue to function even under severe limitations and amid confusion that often amounts to chaos. A review of conditions all over the Continent has been prepared by the American office of the Central Bureau for Interchurch Aid under the title, "War Conditions in the Continental Churches." It may be had on request at 297 Fourth Avenue, New York. This report, based in the main on communications from Dr. Adolf Keller, reveals not only staggering need for fellowship and mutual aid, but heartening evidences

that relief undertakings are going steadily forward.

The Geneva office remains in touch with Church leaders in most of the lands of Europe, and the Press and Information Service continues to function. This is an important link between the Churches. Aid for refugees continues on a significant scale under ecumenical auspices, and up to the time of writing it has remained possible for a large number of homeless persons to continue moving toward sanctuary and ultimate rehabilitation. Least dramatic, but perhaps most important in the long run, is the study work which proceeds with the collaboration of leading Christians throughout the world.

The spirit of the workers in Europe who serve the World Council's Provisional Committee shines through such a statement as that which concluded a recent letter from Geneva: "On the whole we are not down-hearted about the prospects for the future and even see a number of new avenues of ecumenical work opening up before us. A good thing about our work is that it can and must be done in all kinds of circumstances!"

Problems Faced by Church Unity Conference

TWENTY-FIVE church leaders whose work involves problems of church coöperation and unity met at the Washington Cathedral September 17-19 for a conference at the invitation of the Cathedral. Included in the group were those responsible for the ecumenical work of the churches on the world, the national and the local levels and also those who represent the interest of their communions in movements toward church unity, nationally and locally.

Under a seminar procedure, in which carefully prepared papers were discussed at length by the group, thorough consideration was given to such problems as the effects of the international situation upon the ecumenical movement, the various doctrines of the Church, and the sacraments, the common responsibility of the churches for Christian education in a secularized public school system and the relationship between existing interdenominational agencies. Among the papers discussed were the following: "The Church," By Father Granville Williams; "Ecumenical Worship," by Dr. Dwight L. Bradley; "Inter-Communion," by Dr. Floyd W. Tomkins; "Church and State," by Professor E. E. Aubrey; "Educational Methods and Processes," by Dean Luther A. Weigle; "The Ministry and the Sacraments," by Professor Conrad Bergendoff; "Ecumenical Movements and Processes," by Dr. Hermann N. Morse.

The following reflections on the discussions and the significance of the conference have been written by Bishop Ivan Lee Holt, Chairman of the Federal Council's Commission for the Study of Christian Unity:

"1. In 1937 it was apparent that we had too many agencies seeking to promote World Christianity. It was an indication of statesmanship that the conferences at Oxford and Edinburgh voted to merge their interests in a World Council of Churches. Now it is apparent that we have in the United States so many coöperating agencies that they can actually interfere with one another. Must we not bring these agencies together in some sort of common enterprise?

"2. Should the Totalitarian Powers win the war, then the missionary endeavors of Protestant churches in Eastern Asia may face drastic changes. Furthermore, the World Council of Churches would cease to function as planned. There might be continued in Europe some loose federation of churches in lands dominated by Hitler. On this side of the Atlantic we would have to develop a closer coöperation and strengthen our united witness.

"3. Should Great Britain be victorious, then the Church would be interested in the kind of world order that would be established. Have we any agreement among American churches as to the kind of world order we want or the

kind we think is possible? We are under the necessity of taking counsel together.

"4. In either outcome of the war the churches in the Americas have a great responsibility. It seems unlikely that we can do much to stabilize Pan-American friendship through religion, because the religion of North America is predominantly Protestant, and that of South America strongly Catholic. But we can bring the Church in Canada and the Church in the United States closer together. What plan shall we follow in that?

"We will continue to have Christian unity conferences all over the country but we need an annual meeting of the leaders in the movement at some central place. That meeting needs to publish each year its addresses and findings, that we may create an authoritative and influential literature. That would be a constructive approach to the Church's task. The Washington Cathedral is the place to hold such a meeting; the Bishop, the Dean, and the entire staff were graciously coöperative.

"The importance of this conference needs to be stressed. The Church moves."

National Radio Schedule

Beginning October 1 the schedule of religious programs sponsored by the Federal Council over the facilities of the National Broadcasting Company is as follows:

Sundays

Dr. Ralph W. Sockman, "The Radio Pulpit"

10:00 A.M. WEAf and Red Network

Dr. Harry Emerson Fosdick, "National Vespers"

4:00 P.M., WJZ and Blue Network

Week-Days

Dr. Joseph R. Sizoo, "Religion and the New World"

Mondays at 1:30 P.M., WJZ and Blue Network

Dr. John Sutherland Bonnell, "Our Spiritual Life"

Tuesdays at 1:30 P.M., WJZ and Blue Network

Dr. William Hiram Foulkes, "Homespun"

Wednesdays at 1:30 P.M., WJZ and Blue Network

Dr. Alvin E. Magary, "Common Sense and Sentiment"

Thursdays at 1:30 P.M., WJZ and Blue Network

Dr. Daniel A. Poling, "Opportunity"

Fridays at 1:30 P.M., WJZ and Blue Network

Dr. Alfred Grant Walton, "The Call to Youth"

Saturdays at 12:30 P.M., WEAf and Red Network

Dr. Walter W. Van Kirk, "Religion in the News"

Saturdays at 6:30 P.M., WEAf and Red Network

The hours as indicated are Eastern Standard Time.

Summer Institutes on Worship

Institutes on Worship were held during August at Evanston, Ill., and Chautauqua, N. Y. The former, conducted in coöperation with the Institute for Choral and Church Music of Northwestern University, brought together directors of music and ministers from 21 states, some as far distant as Washington and Texas. The leaders of the Institute were Prof. Frank M. McKibben of Northwestern University; Prof. Gaius Glenn Atkins of Auburn Theological Seminary; Prof. H. Augustine Smith of Boston University; Rev. Clarence Seiden-spinner of Ripon, Wisconsin; and Rev. Deane Edwards of the Federal Council of Churches. This occasion gave a valuable opportunity for interchange of ideas on the part of those responsible for the music of the Church and those planning its total worship program.

The Institute at Chautauqua was a part of the general program of the Chautauqua Institution with its extensive activities during the summer months. Ministers and lay men and women from a dozen states attended the Institute on Worship, including representatives from Kansas, South Carolina, and Ontario. The program at Chautauqua was led by Dr. Oscar Thomas Olson of Cleveland, Prof. Clarence Tucker Craig of Oberlin College, Mr. Federal Whittlesey of Detroit, and Rev. Deane Edwards of the Federal Council of Churches. The high proportion of the laity present added especial interest to the presentations and the discussion.

Concerning the Cover Picture

The following "copy" was prepared for use in an advertisement in connection with the National Christian Mission which would include the picture and caption on the BULLETIN cover.

"What Then Shall I Do with JESUS?"

"With these words Pilate attempted to 'wash his hands' of the whole affair. But the sinister few whose entrenched position was menaced whispered, 'We must get rid of this man,' and they incited the crowd to shout, 'Crucify Him!'"

"Local and national government, organized religion and society today are on trial, facing the selfsame question: What shall be done with Jesus? The supreme challenge of the Nazarene still confronts a confused world.

"What will government in (*name city*) do? Will it crucify Him, or will it use His teachings for the just solution of civic problems?"

"Will organized religion crucify Him on the cross of dry formalism and petty division, or will it proclaim the dynamic Truth of His living message?"

"Will the multitude persecute Him by oppressing minorities, or will it crown Him Lord of All in a world of universal brotherhood?"

"And what about *you*? Will you defend Him, or will you, too, join the mob to crucify Him and all He represents? Where do *you* stand?"

"Mats" of the picture, together with publicity material, "proofs" of the advertisement layout and suggestions for use can be obtained by writing to John Fortson, Federal Council of Churches, 297 Fourth Avenue, New York.

It is necessary to charge fifty cents to cover the cost of mats and handling.

Dr. Buttrick in Accident

Dr. George A. Buttrick, minister of the Madison Avenue Presbyterian Church of New York and President of the Federal Council, was seriously injured near Pocono Pines, Pa., on August 23, in a head-on collision with a truck which crossed to his side of the road on a curve, out of control by its unlicensed driver.

His host of friends will be relieved and happy to know that after several weeks in the hospital Dr. Buttrick is now at home, that it is confidently expected that his recovery will be complete and that he will be able to preach again before the end of October.

Dr. John R. Mott, Vice-President of the Council, presided at the September meeting of the Executive Committee.

Biennial Meeting Plans

It has already been announced that the Home Missions Council, the Council of Women for Home Missions, and the National Council of Church Women will hold their annual meetings along with the Biennial Meeting of the Federal Council of Churches at Atlantic City in December. Now it is announced that the Foreign Missions Conference of North America and the United Stewardship Council will join the others. These organizations will unite in joint sessions from December 10 to 12.

The Federal Council will hold its separate business sessions following the joint sessions and the other organizations will hold theirs preceding the joint sessions.

Rural Essay Contest

The Christian Rural Fellowship, 156 Fifth Avenue, New York, has organized an essay contest on the subject, "What Are the Characteristics of a Christian Rural Community?" Three prizes are offered of \$100.00, \$50.00, and \$25.00. The contest is open to any interested person. This includes not only professional religious workers but laymen and laywomen. The closing date of the contest is November 15, 1940. Complete details outlining the scope of the subject and the conditions of the contest may be obtained from the Christian Rural Fellowship, at the address above.

English Free Church Councils Merge

The merger of the Council of Evangelical Free Churches and the Federal Council of the Free Churches, representing all English Free Churches, was completed last month, following the unanimous adoption of the plan by the Methodist Conference. At a luncheon celebrating the achievement the Archbishop of York, head of the Anglican Church, was present as a guest of honor.

Death of Frank A. Ritchie

Almost from the beginning of its work when Dr. Robert Ashworth was its director, the American Committee for Christian Refugees has enjoyed the vigorous and self-sacrificing leadership of Mr. Frank Ritchie whose sudden and untimely death at the age of 62 occurred on Friday, September 6, at an early morning hour.

Mr. Ritchie, who had given years of service to the Christian cause, first in Canada, the land of his birth, and later in New York City, where he was connected with the International Committee of the Y.M.C.A. when called to the Directorship of the American Committee for Christian Refugees, was well known to many of the Federal Council family.

Both American and German refugee friends attended the funeral service which was held in New York on Saturday evening, September 7, and was led by Mr. Ritchie's friend and associate, Dr. David Latshaw. Many striking tributes were paid to his memory.

He worked to the very last hours of his life for the victims of persecution and oppression, and the best tribute which can be paid to his memory will be for his friends and colleagues to carry forward vigorously the work he did so much to build up. Mr. K. Brent Woodruff



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has been asked by the committee to become acting director of the Finance Division, the position left vacant by Mr. Ritchie, who was likewise chairman of the finance committee of the organization.

Pamphlets of the Year

Three hundred and sixteen pamphlets published between September 1939-40 are noted in the September 7 *Information Service* of the Department of Research and Education of the Federal Council. The titles noted are on many current issues, and are classified. Many are annotated. Included are 133 on religion and the Church. These are believed to make the most extensive current list on religion now available. The person who "can't keep track of pamphlets"—is this everybody?—may secure this guide for 10 cents a copy from *Information Service*, 297 Fourth Avenue, New York.

Errors in Press Reports

The *New York Times* on September 19 published a story about a call to prayer issued by a group of church leaders. The call, as published, appeared to be for Britain only; as issued, it included a paragraph which urged prayer for the suffering people of other lands as well. Moreover, it was stated that Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches, had circulated the call to 800 ministers. Dr. Cavert did not circulate the call and it had no connection with the Council.

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Christianity and Marriage

A new pamphlet called "A Christian View of Marriage" has just been published with joint imprint of the Federal Council of Churches and the National Council of Church Women. This represents careful and extended work.

While the document recognizes that there is wide variety of opinion among church people on many debated points, it sets forth convictions to which all Christian groups hold strongly, namely, the ideals of chastity, of reverence for personality and of the sacredness of family ties. The essentials of the Christian conception of marriage are related to the problems of today in sections dealing with freedom of personality, tensions in marriage, children, adjustment of economic resources to family needs, misguided attitudes toward sex, and divorce.

The help which the home may secure from religion is emphasized and the question of the future of the family is seen against its demonstrated values over vast reaches of time. A brief book list for further reading is added. The pamphlet is issued at 10 cents per copy or \$6.00 per hundred, from the Committee on Marriage and the Home, 297 Fourth Avenue, New York.

New Head of Foreign Missions Conference

At the annual meeting of the Foreign Missions Conference of North America at Swarthmore, Pa., in June the office of general secretary was established. The Committee of Reference and Counsel, at a special meeting on July 30, elected Dr. Emory Ross. Dr. Ross assumed the duties of the office on September 4.

From 1912 to 1933 Dr. Ross was a missionary of the Disciples Church in the Congo. For the latter period of his service there he was Secretary of the Congo Protestant Council. In 1935 Dr. Ross, having returned to America, was elected Executive Secretary of the Africa Committee of the Foreign Missions Conference, and in 1937 General Secretary of the American Mission to Lepers, from which tasks he now comes to his new leadership.

Dr. Ross was inducted into office at a service held September 25 in the Collegiate Church of St. Nicholas, New York. The address of the evening was delivered by Dr. E. Stanley Jones.

NEWS OF STATE AND LOCAL COÖPERATION

New Secretary at Syracuse

Mrs. Gladys Jones Godden has been appointed executive secretary of the Syracuse (N. Y.) Council of Churches. Mrs. Godden served as secretary to the President of the Cazenovia Electric Company, 1936 to 1940. From 1931 to 1936 she was secretary to the President of Cazenovia Seminary and Junior College. She is a graduate of the secretarial school of the Methodist Church at Herkimer, N. Y. Her husband, Mr. Stephen Henry Godden, is employed by the Erwin Church at Syracuse. Mrs. Godden's appointment was announced by the Rev. Edwin T. Dahlberg, pastor of the First Baptist Church and President of the Syracuse Council of Churches.

Vermont Calls Mr. Williams

The Rev. Hugh Williams, of the Department of Rural Social Organization of Cor-

nell University, has been elected executive secretary of the Vermont Church Council. Mr. Williams will succeed Rev. Everett A. Babcock, recently called to the general secretaryship of the Connecticut Council of Churches and Religious Education.

Mr. Williams is a graduate of Teachers College, Columbia University, and has recently received his doctor's degree in rural sociology from Cornell University. He specialized in county-wide rural community development projects while a staff member of the University. He served eight years as director of boys' work for the Y.M.C.A., has had nine years of pastoral work with rural and federated churches and five years of administrative work in elementary and secondary schools in Latin America. He has served as president of the Tompkins County Council of Churches and secretary of the New York State Committee on Re-

lations between the Churches and the Public Schools.

Mr. Williams, his wife and two children will live in Burlington, Vermont, when he assumes his new duties on October 1, 1940.

Rehabilitating Prisoners in North Carolina

A special committee of the North Carolina Council of Churches has agreed to recommend that the Council "coöperate fully" in a program designed to rehabilitate prisoners after they are discharged from North Carolina prisons.

The special committee of the state church council, in deciding to recommend that the body coöperate in the program, plans a state-wide meeting in the near future in the hope that prisoner rehabilitation bureaus will be formed in each of the state's 100 counties.

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● New Fall Books

• EDWIN E. AUBREY

Man's Search for Himself

This book faces certain questions of human freedom and group life which are common to all thinking minds. Upon the dilemma of the self and society it turns the spotlight of both theology and social science, with sound common sense and a prevailing personal religion. Outlining a Christian doctrine of man and of the community life in which he must find fulfillment, it posits a significant and stirring credo. **\$1.75**

• RICHARD HENRY EDWARDS

A Person-Minded Ministry

Practical, illuminating, vital—this book is written "for all sorts and kinds of ministers who would heighten their skills in dealing with other persons." It sets forth the superlative artistry of Jesus in creative relationships both human and divine, and finds in it specific guidance for the person-minded tasks of the modern minister. **\$2**

• HENRY SLOANE COFFIN

Religion Yesterday and Today

Reviewing more than half a century's evolution in religious thought, this book analyzes with clear historical perspective the changing philosophies and theological modes of those years. "Indispensable to one who would understand the present religious situation in America."—William Adams Brown. **\$1.75**

Ready in October

• CHARLES A. ELLWOOD

The World's Need of Christ

Here sounds a trumpet call, summoning men to a modern "imitation of Christ" in the entire range of social and international relationships. A distinguished social scientist, Dr. Ellwood is convinced that in Christ's teachings rests "the only possible solution of the increasing conflict in human relations." **\$2**

• E. O. JAMES

The Social Function of Religion

This book successfully probes the causes of the dislocation everywhere apparent in human life, and clarifies the fundamental religious concepts which once did and must again supply the indispensable dynamic for man's communal living. It shows what religion has meant to social mankind. **\$2.50**

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This volume speaks the experience of a preacher whose message is characterized by a spiritual power which finds its main spring in the Scriptures. It is of especial practical value because of its abundance of illustrative homiletical suggestions.

Dr. Gouwens' plea is for a restoration of the Bible in preaching as the most effective method for securing its return to the home and the social order. He does not attempt to give instruction in dogma or interpretation, but rather to reach "our sophisticated and sinful modern world" and thus induce a religious awakening.

In this age of intellectualism, mechanism and revolution, the minister does not find that his superiority as a teacher is taken for granted. It has been influenced, for both good and evil, by historical criticism, so that "nearly every pew has its question mark." Unhappily, in the ministry "there

is a tremendous amount of intellectual loafing." There is no worthy substitute for the Gospel in our contemporary intellectualism, and yet "the average intelligence concerning the Bible is very low."

There is a tremendous responsibility in being a minister of the Word, in applying the truth of the Bible to human life. To meet this, the preacher must be steeped in this Word, as he is still called upon to preach as "a dying man to dying men." To humanity, only the man sent from God can give the good news for which it looks wistfully.

Our age is social and "the contrast between the evils which exist in our modern industrial, economic, political, domestic and international life on the one hand and the ideals for common life presented in Scripture on the other, constitutes the essence of the social problem which confronts the follower of Christ." From Genesis to Revelation there is an abundance of social teaching, although one should not seek to find a detailed program for social action. General education needs the message of the Bible, with its standards of morality in private and public life; ideals of righteousness, justice and mercy in human relationships; the sense of obligation to the underprivileged; the love for liberty;

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Truths of God as taught by Jesus and Paul here speak to the heart of modern man in his own language.

"HYMNS FROM THE HARPS OF GOD" by
W. G. Polack. Price \$1.00.

This book merits careful study by the minister and layman and should prove of particular value to those who are looking for the origins, biographical data, appraisal of contents, and interesting side-lights of such well-known hymns like the old Christmas favorite, "Oh, Come All Ye Faithful," the majestic "Holy, Holy, Holy" of Bishop Heber, the reverent and "God Himself Is Present."

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and the "appreciation of the value of human life," all of which we owe to the Bible.

In the judgment of the reviewer (who writhes under the practice) Dr. Gouwens has been wise in expressing doubt as to the use of modern translations in the pulpit, except by way of interpretation. While the preacher should be "thoroughly conversant" with Biblical criticism, he need not intrude the mechanics of the study into the pulpit.

The author concludes this rich study with the Bible in pulpit and sermon. While the people in the pew may know as much as the preacher about the contemporary order and disorder of the world, they do not know much about the Bible. Here the preacher may be an "authority"—a large word in our day.

The reader of this book will see why the Louisville Seminary has invited its author to occupy the chair of homiletics this winter in addition to his pastorate, and the reviewer hopes he is not too immodest in taking this occasion to express his appreciation to Dr. Gouwens for his dedication of the book to himself. It is among the highest honors that one could desire.—C.S.M.

Do You Know Labor?

By JAMES MYERS

National Home Library Foundation,
Washington, D. C. 50 cents

This little book meets the long-felt need for a simple, popular, sound treatise on the labor movement. It answers exactly the questions on which people want information and does so with great competence, lucidity and fairness. Mr. Myers' life-work,—first as pastor, later as a director of labor relations in the Dutchess Bleachery, and more recently as the member of the Federal Council's staff specializing on

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It is especially gratifying that the National Home Library Foundation, which publishes important books at popular prices with the assistance of a grant from the Carnegie Corporation as a part of its work in furthering adult education, has issued Mr. Myers' volume, thus making it within the reach of every pocketbook.—S.M.C.

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By RICHARD H. EDWARDS
Cokesbury Press. \$2.00

"Person-mindedness" is here taken as the supreme qualification for religious work. The author was for many years the director of the united religious work at Cornell Uni-

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